THE LATTER-DAY SAINTS'

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ON FUTURE PUNISHMENTS.

In consequence of the withdrawment of the priesthood from the earth, mankind could no longer enjoy the privileges of the gospel in its fulness, that were communicated only by the administration of those ordinances which the priesthood alone could legally administer; the result has been, that not only a many erroneous principles have been introduced amongst men, but a many principles that were once understood and comprehended are now no longer known; and the consequence is that many portions of the word of God, that were well understood by those to whom they were addressed, are in this day, by the professed teachers of religion, overlooked as containing nothing that can be profitable to the present enlightened age.

Amongst the false notions that obtain in the present day, one is, that if individuals previous to death only obtain what are considered sound views of the plan of salvation, notwithstanding the persons whole life may have been one of disobedience, yet such an individual must necessarily ascend to the heaven they are looking for, to revel in paradisaical delights through a never-ending eternity; and, on the other hand, though an individual may have lived a life of morality and righteousness, distinguished by every virtue that ennobles man, and may have been a blessing to those by whom he was surrounded, yet if he happen not to have become acquainted with what are termed "evangelical or orthodox" views of the plan of salvation, his doom will be to be cast into hell, to suffer the torments of the damned through the revolving ages of the eternal world.

And how often have we heard these sentiments enforced by those whom at one time we felt proud to acknowledge as our teachers; but we now turn away with disgust from the contemplation of principles so horrific, and so unworthy of the character of God as given us in the sacred writings, and rather turn to the contemplation of the principles of eternal truth, as communicated by the spirit of the Lord, and pour out the gratitude of our hearts for the privileges we enjoy, in being in possession of that spirit which will lead into all truth, and which has enabled us to escape from the dark prison house of bigotry and folly, to rejoice in the freedom of the sons of God.

But, as we have said before, while many false principles have crept in amongst mankind, many glorious truths connected with the kingdom of God are entirely lost to the mass of mankind, and they wander on in darkness, giving heed to the precepts of men, and know not of the privileges of the people of God, who have become a covenant people with him, and who, if faithful, are destined to enjoy the glory of our Lord Jesus Christ.

One great error, then, into which the professing christian world has fallen, is the eternal duration of future punishments. On this subject we would at once set the church and the world at rest as regards our sentiments—*we do not believe in the eternal duration of future punishments;* and it is our purpose, in the present article, to give our reasons for it—not from mere speculative theory, but from the acknowledged word of God. We do not heed the taunt that is frequently thrown out—"oh! you are as bad as papists; you believe in a purgatory!"—for we believe, that fallen as the Roman church may be, she has traces of many glorious principles that were once

in the church of Christ, of which (however corrupted by her) the protestant world knows nothing. And if it be said that we believe in a purgatory, by believing that men are judged according to the deeds done in the body, and that there is a termination to their punishment as well as various degrees of it, we acknowledge the truth of the charge. But we think we hear many pietists into whose hands this paper may fall, groaning in spirit, as we have personally witnessed, at the very broaching of such a doctrine, and hear them express their pious fears that the consequences of such a doctrine being set forth will be most awful, and that men would all run headlong into licentiousness and iniquity, unless you can convince them that the punishment due unto sin will never terminate. We assert that this is mere sophistry; for could the dead but unfold the secrets of their prison house—could they be permitted to present before us the condition of those that have rejected the light of truth, we imagine that the holiest of the righteous would cry—"enough."

But, without further introduction, we will pass on to the illustration and proof of this important doctrine from the word of God. In the third chapter of Peter's first epistle, and the 19th and 20th verses, we read thus—"By which also (referring to the spirit by which he was, and every resurrected saint will be quickened) he went and preached to the *spirits in prison;* which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing."

Let us endeavour, for a moment, to analyze the quotation we have made, and to notice the facts it contains. First, there were spirits in prison. Secondly, they were disobedient in the days of Noah, when the longsuffering of God waited while he, a preacher of righteousness, condemned the world by the building of the ark. Thirdly, they were consequently the population that dwelt upon the earth in that day, the antediluvian family of man. Fourthly, they were in this prison for their disobedience or rejection of the terms of salvation. Fifthly, the Lord Jesus Christ, after his resurrection, went by the spirit with which he was quickened, and preached to these spirits that were in prison.—Such are the facts of this passage of the word of God; and if these things be so, whither have fled the phrases we so often hear quoted on this subject, namely, "as the tree falleth, so it lieth"—"as death leaves the body, so judgment finds the soul"—and which, while we have pitied their darkness, we have been surprised to hear persons maintain the latter phrase to be a quotation from the word of God.

Now, admitting that the first phrase has a reference to this subject, which we very much doubt, yet it is strictly true there is no repentance in the grave; and if a man meet death in the rejection of the principles of truth, in open violation of the law of God, he must bear the consequences—as he as sown, so also must he reap; he must go into the pit and be shut up in prison, neither shall he come out until he has paid the uttermost farthing; but a period shall come when he shall be visited, when he has paid the uttermost farthing, and when the mercy of God shall be manifested in presenting again unto him the terms of salvation.

We have seen, then, from the scriptures, that our antediluvian forefathers, who were swept from the earth by the flood, went into punishment, and that the Saviour after his resurrection, went and preached to them. The next question that arises is, what did he preach to them? The same apostle shall answer. In the fourth chapter of the same epistle and the sixth verse, it is written, "For, for this cause was the gospel preached to them that are dead, *that they might be judged according to men in the flesh*, but live according to God in the spirit." But, says the modern spiritualizer of the truth, "oh, the dead here alluded to, are the dead in trespasses and sins." But let us examine the subject: the verse preceding the quotation states that the wicked shall give account to him who is ready to judge the quick and the dead, which we certainly understand to mean the living and the dead; and then comes the quotation, "For, for this cause was the gospel preached to them that are dead." But again, the gospel was preached to the dead on a principle of justice, of moral equity, that they might be judged according to men in the flesh; and since all who are dead in trespasses and sins are in the flesh, we see the preposterous nonsense of thus endeavouring to destroy the meaning of a plain passage of the scriptures of truth.

Here, then, is a glorious principle of which the professedly religious world are ignorant, and at which the narrow-minded and the bigot may lift his hands in horror, because it strikes at the root of the doctrine in which he may have delighted to revel—even the torments of the lost—upon which probably he has often expatiated, and has sought to win men over to love the Redeemer, by constantly presenting to their minds the torments of hell; but to the unprejudiced and rational, to him that has obeyed the principles of truth and received that spirit which leadeth into all truth, he will find a witness in his own bosom that will harmonize with the word we have been endeavouring to illustrate, and he will glorify his heavenly Father, and unite with rapture in the song that declareth "his mercy endureth for ever."

But in order further to illustrate the subject and show that, though individuals must bear the consequences of transgression and go into punishment, yet that their condition is not unalterable—that their destiny is not irrevocably fixed—we will refer our readers to the 37th chapter of Ezekiel's prophecies. We have here the vision which the Lord gave unto his servant, of the valley of dry bones, which our readers can peruse at their leisure; we shall notice the interpretation which the Lord God himself has put upon it. "These bones," says he, "are the whole house of Israel," and thus saith the Lord God, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel; and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

Let us notice here the expression—"these bones are the *whole* house of Israel," beautifully agreeing with what St. Paul has written on the subject when he declares, "that the gifts and calling of God are without repentance," being founded on the principle that God sees the end from the beginning, and that his course is one eternal round; also, when he says, "that blindness in part has happened unto Israel, until the fulness of the Gentiles be come in." And so *all* Israel shall be saved; as it is written, "there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, for *this* is my covenant unto them, when I *shall take away their sins*." Thus, then, the condition upon which the different members of the house of Israel have entered, on being ushered into the unseen world is not final, the Lord God is going to make manifest that he is a covenant-keeping God, and that his "gifts and callings are indeed without repentance;" thus the covenant that he made with Abraham, to give him and his seed after him, the land of Canaan for an everlasting possession, has never yet been fulfilled, and if the condition into which Abraham and his seed have passed be unchangeable, it never can be fulfilled; but though Stephen, previous to falling asleep in Jesus, declared that Abraham had not possessed as much of the land of Canaan as to set his foot upon, yet the hour is fast approaching when an assembled world shall prove the God of heaven to be a covenant-keeping God, a God of justice, yet whose "mercy endureth for ever."

Thus, then, have we illustrated from the scriptures that the condition of those already passed from time into eternity is not unalterable; and shall now present a little additional testimony from the same source to further elucidate the subject.

Not only shall the children of Israel rise again, and the Lord God make a fresh covenant with them when he shall take away their sins, but the people of Sodom and the cities of the plain, though swept away by the wrath of heaven for their iniquity, shall return again. In the 16th chapter of Ezekiel it is written, "Behold, this was the iniquity of thy sister Sodom (speaking to Jerusalem), pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy: and they were haughty and committed abominations before me; therefore I took them away as I saw good." We know from the history of that event recorded in the scriptures, that they were consumed by fire from heaven; yet the Lord says that he will bring again their captivity (v. 53), and that they shall return to their former estate (v. 55), and that this shall take place at the time that the Lord raises the

whole house of Israel, and brings again, likewise, their captivity, and restores them again to their first estate, and establishes his covenant with them, and they come to a knowledge of the Lord (v. 62), as he said they should when he raised them out of their graves.

But again, in the 24th chap. of Isaiah, where the prophet foretells the fate of the last generation of men in the present state of things; when, alike, priest and people shall be overwhelmed by destruction, because they have transgressed his laws, changed his ordinances, and broken his everlasting covenant; therefore the inhabitants of the earth shall be burnt up and few men left. [And to digress for a moment from the subject, we would say, justly so; for though our forefathers were the first that transgressed his laws, and changed his ordinances, and broke his covenant, yet justly does the punishment come on the last generation, because to them is presented a renewal of the covenant—the original laws of the gospel are again propounded—and those ordinances are administered by authority again, by which the God of heaven designed to bring the human family into connexion with himself, to enjoy all the glorious privileges of the sons of God. Thus will the judgments, like which there have been none from the beginning of the creation, be justly merited by those upon whom they shall be poured out.] But to return to our subject, even those who shall thus be swept from the face of the earth by fire, and who probably will exceed in wickedness any previous generation of mankind, even when "they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, yet after many days shall they be visited."

Thus we find the same truth corroborated, and the doctrine verified, that "the mercy of the Lord endureth forever." Oh! let the Saints of the Lord be glad, and rejoice at our escape from the worse than midnight darkness by which we have been obscured; when we were blindly dreaming, that amid a thousand jarring creeds and opinions by which we were surrounded and our minds perplexed, and the truth so obscured and disfigured by the paltry garnish man had thrown around it; yet we were ignorantly supposing that if we obeyed not some of these diverse systems that were presented unto us for the truth, that the consequence would be our consignment to the flames of a never-ceasing torment. But let no one suppose that we understand man will not be punished, even if he has never been privileged to know the truth; yet inasmuch as he violates the law of conscience, that inward monitor which God has implanted in the human bosom, most assuredly must he bear the consequences of such a course.

In connexion with this subject is another of great importance, of which modern religionists have no conception, and that is "baptism for the dead;" but if the state upon which man enters at death be unalterable, there can be no such a thing as baptism for the dead. This the apostle knew well when he said, after reasoning to prove the resurrection of the body, "else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" Here the apostle was referring the Corinthian church to a doctrine and practice in which they had been instructed, and which they understood; he therefore does not amplify upon the subject as he would have done, had he been teaching the doctrine to a people ignorant of it. We learn, then, from his to allusion the subject, that there was a baptism besides the baptism for remission of sins, even as he has intimated by the plural term being used by him in the sixth chapter of his epistle to the Hebrews, where, amongst the first principles of religious truth and practice, he alludes to the doctrine of "*baptisms*." And we learn that this baptism was for those that were dead, and that it was in some measure connected with their resurrection.

Of all the preposterous absurdities that obtain amongst the religious world, certaintly it is not the least to suppose, while every earthly government, in order to be properly established and its laws put into efficient operation, requires that the administrators thereof be legally authorized and instructed to act in their respective offices; and that it would be the height of folly to suppose that order could be maintained where the subjects should acknowledge the head of the government, but with regard to the laws of the head, every one should act as they thought proper, and be the interpreters

of the law for themselves; yet the kingdom of God is an exception to this rule.

Myriads of religionists are ready to acknowledge the Lord Jesus Christ as him whom the Father has called to rule, and to whom all power is committed in heaven and in earth, yet are so blinded by folly and the deceptions of priestcraft, as to suppose that any one can become an administrator of the laws of heaven, without receiving authority from him; in fact, that it is perfectly legitimate to interpret the laws of the kingdom of God as we like, so that we acknowledge the head; but IN VAIN WILL THEY CRY LORD, LORD, IF THEY DO NOT THE THINGS THAT HE COMMANDS THEM." But the secret of this blindness is easily comprehended—they are destitute of the priesthood, which is the only authority that can administer in the laws of heaven—who are capable of expounding those laws or of administering in the ordinances of the kingdom of God.

Baptism for the dead, then, is one ordinance of the kingdom of God administered by the priesthood, and affecting in its consequences the resurrection and future condition of those in whose behalf it is administered, and who have already past into eternity. It is this false notion of the laws of God being of no importance, that blinds so many and prevents them from seeing the beautiful fitness and propriety of all things which the Lord has ordained. For instance, the Lord Jesus Christ, when in the flesh, declared "that except a man be born of water and of the spirit, he cannot enter into the kingdom of God." And this was fully in accordance with the commission which he sent his servant to fulfil, namely, to go "teach all nations, baptizing them," &c., and this perfectly agrees with the obedience of those servants, as manifested by their subsequent history, when they, directed by the spirit of truth, commanded the believer to repent and be baptized in the name of Jesus Christ for the remission of sins. And how justly was this important doctrine enforced, when we consider that mankind had become aliens from God, that his purpose was to bring us back from that state of alienation into his own family, by adopting us as his own children, and making us heirs of God and joint heirs with Jesus Christ. IS NOT THEN THE LAW OF ADOPTION INSTITUTED OF HEAVEN, RATIFIED BY THE EXAMPLE OF THE SAVIOUR, AND ORDAINED FOR THE PURPOSE OF GIVING THE BELIEVER A LEGAL CLAIM ON THE INHERITANCE PROMISED, OF IMPORTANCE?—Oh! we should like to cause this question to vibrate in the ears of every hypocritical professor of religion—of every lingering and disobedient believer in the word of God, until the consequences of its rejection rose before their vision in all their terrific and awful forms; we would think that the ingratitude which must characterize the conduct of the disobedient, if they could but realize it, must sink them in despair.

It is, then, the inviolable nature of the laws of God that stamps with such importance the doctrine of baptism for the dead. Our heavenly Father, in his merciful designs towards the human family, has instituted a great law of adoption into the kingdom of God, which must be recognized by every one; and since many have passed into eternity who never had the law presented unto them, and therefore had no chance of rendering obedience, and are now in a condition where they cannot obey, but still can receive the testimony, they must therefore recognize the law of adoption through the obedience of others on their behalf; thus will the heart of the fathers be turned unto the children, and the heart of the children be turned unto the fathers; fulfilling the prophecy of Obadiah, "when Saviours shall come up on mount Zion, to judge the mount of Esau; and the kingdom shall be the Lord's." But we hear some exclaim, "oh! we will allow of nothing being done by proxy; let every one stand or fall to his own master." Indeed! and so nothing connected with man's salvation must be done by proxy; where would he be but for the application of the principle of substitution? Such a sentiment strikes at the very root of the scheme of redemption, for it has indeed been effected by proxy—"he who knew no sin, was made sin for us," and "with his stripes we are healed." We know some are ready to say, "what, do you put yourselves on a level with the Redeemer?" But this is mere sophistry; the rank or quality of the individuals being equal is not the question. Can one being, never mind of what rank soever he be, render an act of obedience for which another shall derive benefit?

or, in other words, is the doctrine of substitution a doctrine of truth? And can we suppose that the Lord would require at the hands of any one that which they cannot render? and if circumstances are such that they cannot render obedience, must the law of heaven consequently fall to the ground? no, not one jot or tittle of it shall pass away. Are there no circumstances amongst men where certain conditions must be complied with, in order to obtain certain immunities? and if the individual be so placed that he cannot comply with the terms, has the wisdom of man devised no plan by which another shall act for him, in order that he may enjoy the benefits? yes, we say, there are many circumstances of this nature; and has God been less just than man? The cavillers at this sublime doctrine, we presume would not hesitate to receive by proxy the payment of a variety of sums which some deceased relative might have owed at his death; we expect we should not find them lifting their holy hands with surprise, and hear them exclaim, "oh! we cannot receive these sums at your hands, it is not justice to pay debts by proxy;" but, we suppose, if the person had been dead for half a century, they would not hesitate to receive the money with interest additional, and instead of being horror struck at our offer, we expect we should be hailed as one of the most just and honourable of the earth.

Oh! the darkness and obscurity in which the people of Christendom have been involved, vainly dreaming that they were living in the enjoyment of the light of truth when lost amid the inventions of men; but let the Saints rejoice and be glad, who have received of the spirit of the Lord that unction from the Holy One which shall lead into all truth, and which cannot be enjoyed without making the possessor of it wise in the things of eternity, and fit him for an inheritance among them that are sanctified; and let them also bear in mind, that if they continue faithful and endure unto the end in the possession of that spirit, they have that power within them which called worlds into order and arrangement — which quickened the body of the Redeemer, and caused him to burst the bonds of death, and which shall also quicken their mortal bodies, and bring them forth in the resurrection of the just. Amen.—ED.

THE EARLY SPREAD OF CHRISTIANITY.

The amazing rapidity with which the doctrines of the gospel were promulgated and planted in distant nations, by the apostles and their fellow-labourers, is a subject full of interest to the historian, the statesman, and the christian; and a brief survey of the facts connected with this important event will, it is presumed, both instruct and entertain our youthful readers.

The sacred historian Luke, after briefly stating the formation of the primitive church at Jerusalem, and the extension of christianity to Samaria, Antioch, and other neighbouring states, confines his subsequent narrative chiefly to the proceedings of that indefatigable missionary, Paul. This apostle, under the sanction of the church at Antioch, preached the gospel and planted churches in various provinces of western Asia, in almost all the districts of Asia Minor and the adjacent countries to the borders of the Euxine sea, and in many of the cities of Greece, and Macedonia, &c., as far as Illyricum; a tract of country comprising upwards of one thousand miles in length, and from one to four hundred in breadth. After several missionary excursions in these extensive and populous regions, he was sent a prisoner to Rome, accused by his countrymen, very justly, of being "a ringleader of the sect of the Nazarenes," as they contemptuously styled the followers of Jesus. But when, in addition to this charge, they denounced him to the Roman magistrate, "as a pestilent fellow and a mover of sedition among all the Jews throughout the world," they only gave vent to their own malice, in accusations which the heathen judge, after the admirable defence of the accused, declared unsupported.

After two years confinement, Paul regained his liberty: for his divine Master had determined that "his preaching should be fully known that all the Gentiles might hear; and delivered him out of the mouth of the lion"—2 Tim. c. iv., v. 17. He immediately resumed his apostolical labours with his usual zeal and diligence. One of the most ancient christian writers, Clement, who was his cotemporary, and whom he classes among his "fellow-labourers whose names are in the book of life"—Phil. c. iv., v. 3—informs us, that Paul preached 'in the west to its utmost bounds.' And another writer, in the succeeding age; says, that the same apostle 'visited the isles of the sea,' and reckons the Gauls and Britons amongst the disciples of the Tent Maker. We know from Paul himself that he had formed a design to visit Spain—Rom. c. xv., v. 24;—and, from the respectable writers we have named, it appears that he carried his purpose into effect; but whether Britain was favoured with his

labours is not so clear. It is however highly probable, that christianity was introduced into our island in the apostolic age. There is extant an old Welsh chronicle, which asserts that the celebrated British chief, Caractacus, who, having bravely opposed the attacks of the Romans on the liberty of his native country, was taken prisoner by them, and carried to Rome, A. D. 50; where his noble and heroic deportment extorted the admiration of the emperor and his whole court, embraced the gospel in that city, and on his return taught it to the Britons. Seven years previous to this event, the lady of a senator who was appointed the governor of Britain, was one of the first persons in Rome who was accused of being a christian. She was tried for embracing a foreign superstition, but honourably acquitted of being guilty of any immoral conduct. We learn also, from an ancient latin poet, that Claudia, the wife of Pudens, who with her husband is reckoned by Paul among the christian brethren, was a Briton.—2 Tim. c. iv.. v. 21.

We know little of the labours of the other apostles, except from hints scattered in the writings of the ancient fathers of the church, which are often obscure and unsatisfactory. It is however certain, both from the scriptures and these venerable authorities, that, while a few of the chosen twelve laboured principally in the countries adjacent to Judea, and others were employed in the regions visited by Paul, many of them went into distant parts of the world, and sowed the good seed of the gospel in countries far beyond the borders of the Roman empire. But our limits will only allow a very rapid glance at their apostolical labours; as they have been collected from the sources just mentioned, by authors well qualified to make an accurate estimate of their authenticity.

In the eastern parts of the vast continent of Asia, Jude the apostle carried the good news of salvation through the blood of Christ into Mesopotamia; Peter, into Chaldea; Matthew, into Parthia; Thomas, into Bactria; and Philip and Andrew, into the remote plains of Scythia.—Bartholomew, Thomas, and Jude appear, in various missionary excursions, to have preached the gospel successfully in Persia and the other parts of the east, as far as the borders of India, if they did not penetrate into that interesting country: and Thomas and Jude are stated to have laboured and planted christian churches in the extensive regions of Armenia and Media; and even to have carried the word of life to the northern abodes of the Germans and Saxons.

If we turn our attention southward, to the long degraded plains of Africa, we find that, at the same early period, the promulgation of christianity proceeded in that country with equal success. Simon Zelotes and Mark the evangelist visited Egypt, and planted churches there; Mark indeed is represented, by the most credible authors, as having settled in that country, and for a long period presided over the church at Alexandria, which he had founded. Proceeding along the northern coast of Africa to the west of Egypt, we enter Lybia, an extensive and populous country; the capital of which, Cyrene, was sufficiently important in some respects as to rival Carthage. In this city there were many Jews, some of whom were present at Jerusalem, when the Holy Spirit fell on the apostles, and heard the discourses of Peter. Whether they were among those who were converted on that occasion we are not told; but we have repeated intimations that christianity was early introduced into Cyrene and its dependencies—Acts. c. ii., v. 10.—c. xi., v. 20.—c. xiii., 1;—and it is probable that Mark extended his labours to the churches in these parts. It is, however, certain that, in the ages immediately succeeding the apostles, there were multitudes of the professed followers of Christ and numerous flourishing churches, not only in the various cities on this coast, but also in many places in the interior of Africa, which have, for centuries past, groaned under the tyranny of Paganism and Mahometanism.

Beyond Egypt to the southward, were situated the extensive realms known under the general name of Ethiopia. From these remote regions, an eunuch, the treasurer of one of its queens, came to worship at Jerusalem, about a year after the death of the Saviour; and, on his return, was instructed in christianity, converted to its doctrines, and baptized by Philip the deacon—Acts. c. viii., v. 26—40. It would have been highly probable, even if the testimony of all antiquity had not asserted the fact, that this statesman, when he reached his home, would teach his countrymen the sacred truths which he had learnt in the desert of Gaza. This he did, we are told, with such success that the religion of Christ was soon firmly established in Ethiopia; and has continued to be professed, though greatly corrupted, to the present day. In this labour of love, it is said, that the eunuch was assisted by Matthias the apostle, who succeeded Judas the traitor.

From this hasty survey, we perceive that, before the close of the apostolic age, the good news of salvation through the death of Christ had been preached, from Britain on the west to India on the east; and from Ethiopia on the south to Scythia on the north. In most places churches had been planted, and thousands had forsaken their idolatry; and, by embracing the christian religion had

exposed themselves to the loss of all things: of character, of property, of liberty and of life itself.. Their numbers indeed were so great, that in the very beginning of the second century, in less than seventy years after the death of the Saviour, we have the testimony of a heathen magistrate to the Roman emperor, that numbers of all ages, of every rank, and of both sexes were involved in the crime of being christians; that this contagion had not seized the cities only, but spread over the villages and country places; and that the pagan temples had been almost deserted, the idolatrous rites nearly suspended, and few purchasers were found for the victims designed for their altars. Thus the prediction of the founder of christianity was fully accomplished, and the assertion of his apostle borne out by the event. "The gospel of the kingdom had been preached in all the world for a witness to all nations," before the final overthrow of the Jewish state; "the sound of its preachers had gone into all the earth and their words unto the ends of the world."—Matt. c. xxiv., v. 14—Romans c. x., v. 18.

Endeavours have been made to diminish our surprise at this unprecedented success, by recurring to natural causes. We have been told, that the way was opened for this rapid promulgation of christianity by three important events, which preceded it.—By the conquests of Alexander, distant countries had been explored, and more easy and regular communications established with them. The Greek language had been adopted in various states as the language of science, of politics, and of trade. By the extension of the Roman power over a great part of the known world, the first christian missionaries could visit remote regions with more security; because they were fellow subjects with the inhabitants. And, by the dispersion of the Jews over the face of the whole earth, the apostles and their associates could scarcely enter any city where they did not find their countrymen. But, though these circumstances facilitated the travelling of the first ministers of the gospel, they by no means promoted the success of their mission. The Greeks, along with their language and science, had introduced a proud philosophical spirit among the higher classes of society, which led them to look down with sovereign contempt on the unadorned and mortifying doctrines of the cross; and to despise the promulgators of them as illiterate enthusiasts. The Romans, who had risen to the height of prosperity under the protection, as they believed, of their heathen idols, esteemed the men guilty of the most hateful atheism, and deserving the most condign punishment, who bluntly denounced these imaginary deities to be impious and vain; and boldly exhorted them to turn from these vanities to the living God. And the Jews wherever they were found were the most rancorous and persevering opposers of the apostolical mission.

These second causes therefore are totally insufficient to account for the astonishing fact, that twelve poor, illiterate and obscure fishermen, however honest, sensible and zealous they were, should be able to spread, through the vast extent of the Roman empire, the self-denying truths of christianity, which were so contrary to the natural prejudices of human nature, so directly opposed to the pride and the passions of the influential classes in every region, and so utterly subversive of the power and interests of the whole pagan priesthood; and, in about thirty years, without human assistance and notwithstanding the determined opposition of all human authority, both civil and religious, to make converts and establish churches in almost every country of the then known world. This event was unparalleled in the records of time, and independent of natural causes either political or moral. It was accomplished by the Almighty hand of the Divine Head of the church; who, immediately before he ascended to his throne in glory, said to the chosen agents of this moral revolution, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." "And they went forth, and preached every where; the Lord working with them and confirming the word with signs following." This is the only rational, the only possible explanation of the astonishing fact, "It was the Lord's doing; and therefore is marvellous in our eyes."

We have copied the foregoing article from the *General Baptist Repository*, of June, 1827, and are much pleased with the information it contains, and particularly with the sentiment conveyed in the concluding remarks, namely, that the successful spread of christianity by the apostles and their followers, was effected only by the "Lord working with them, and confirming the word with signs following."

This is the only rational mode of accounting for its successful propagation, and our readers and the world at large may rest assured, that only by this means, and by the same power and authority accompanying the servants of God, will the *gospel of the kingdom* be preached as a witness unto all nations that the end may come. How power-

less, comparatively speaking, are all the efforts of modern Christendom for the conversion of the world, supported as they are by a vast amount of money and multitudes of labourers; how inefficient are the efforts of the most persevering and laborious to successfully propagate their principles; and indeed there is something more necessary than the mere energy of man, with all the devotion to the cause he may bring to bear upon it, there is still required that authority, that power which the spirit of the Lord alone can give, when communicated as it was at the first, before the authority of the priesthood was caught away from a people no longer worthy of its privileges.

We rejoice that the Lord has commenced his work of the last days, and raised up a people to bear testimony of the truth, that he might prove them, and finding them faithful over a few things, might make them rulers over many. We have often heard it asked in scorn, why do not your elders go forth into the public streets, and exhibit the miraculous displays of power that accompanied the apostles? We freely answer this question, and would point out the difference of the situations of the first followers of Jesus, and those whom he has raised up for the accomplishment of his purposes in the last days.

The first followers of Jesus had, for a considerable time been associated with himself—they had received power from him previous to the day of pentecost to work miracles in his name; they had been the witnesses of the omnipotent energy he had frequently displayed, and they were in this manner prepared for the reception of the fulness of the power of the holy priesthood; but not so in these days—the Lord had not a people conversant with the miraculous agency of the spirit of God, but on the contrary, while the whole of Christendom, generally speaking, were professing to have a form of godliness, they were denying the *power*. The Lord, therefore, had to raise up a people, to be prepared for the reception of his gifts in their fulness, and this could be effected only by calling men and endowing them with power to teach the original gospel and ancient plan of adoption into the kingdom of God, and this could not be proclaimed by authority—be received and obeyed without the signs following them that believe; in which blessings it is the privilege of the Saints to rejoice at present, and by continuing faithful in the enjoyment of present blessings, and by a patient endurance of all things they may be called to suffer, they shall ere long receive the greater blessings, the fulness of the power and the authority of the holy priesthood. Now has been the day of calling, by and by shall be the day of chosing, and those that are found faithful shall receive great things at the hands of the Lord.

But before the fulness of this power can be communicated, one great object must necessarily be accomplished, and that is, the completion of the Temple of the Lord, in the solemn assemblies of which alone the power can be given. The Saints we hope will, therefore, see the necessity of the speedy accomplishment of this great object, in order that light, intelligence, and power may be given, and that we may be the honoured instruments in the hands of God of accomplishing his great purposes, in the pruning of his vineyard with a mighty pruning for the last time, and in gathering out the honest in heart, that they may escape the judgments that shall come upon the world, and be prepared to stand before the Son of man.

MORMONISM, A HERESY,

A Sermon preached in the parish Church of Hillsborough, on Sunday, the 30th of October, 1842, with an appendix of illustrations and proofs, by the Venerable Walter B. Mant, M. A., Archdeacon of Down.

We have been led to notice this publication, not from any intrinsic merit which it has, nor in order to prevent any evil effects to the cause of truth that might arise from its circulation, but simply because of the authority from which it springs. Indeed, we rejoice to see such an effort made to put down the principles we advocate; it argues little for the party from whom it proceeds, and we assure the reverend writer that we consider it so innoxious, so harmless in its effects upon us, that we would rather be engaged in its diffusion than in the suppression of it.

The author sets out with a eulogy on the principle of union in religion—the necessity of it—and of the existence of an acknowledged authority to teach the principles of truth; he then laments the

introduction of the principle of dissent in the following manner:—

The evil is as old as the very early days of Christ's own apostles: lamented by St. Paul, in his epistles to the Corinthians, to the Galatians, to the Thessalonians, and to bishops, Timothy and Titus; by St. John, in the cases of those who denied that Jesus Christ had come in the flesh, and of Diotrephes, "who prated against" the apostles "with malicious words;" and by St. Jude. It was evidenced in the cases of the various heretics, who, in the four first centuries, were allowed to vex the church by errors concerning the Son of God and the Holy Ghost—the Arians, Sabellians, and the like—and called forth the energies of the holy bishops and ministers of the time, St. Athanasius and others, to confute their false doctrines: in the superstitions which for centuries overspread the truth under the dominion of Rome: and in the varieties of dissent, heresy, and schism which have distracted us since the reformation; in the rejection of episcopal government by the followers of Calvin and of Knox, and of the sacraments and other outward ordinances by the Quakers; in the unscriptural dogmas and practices of the Anabaptists, and the God-denying heresy of Socinus; and more lately in the schism originated in the very bosom of the church by the disciples of Wesley; wherever the mischievous principle has been acted upon, that every man is competent to form his own creed, and that every man has a right to do so; a principle avowed by some, and acted on more or less by all denominations of dissent, and tending at once to subvert the unity of the church and corrupt the purity of the faith.

Now we perfectly agree with the Venerable Archdeacon in the necessity of there being a legitimate and acknowledged priesthood in the church of Christ, in order that we may have "one Lord, one faith, and one baptism." It is peculiarly in this principle that the Saints of the last days rejoice, that when all men were bewildered and in darkness—when the vision of all was covered and had become as the words of a book that was sealed, that then the Lord again sent his holy messengers from on high to renew the covenant which man had broken, and gave them authority to administer his holy ordinances as in the beginning. Therefore, on the necessity of the existence and authority of the holy priesthood we fully agree with the rev. gentleman, but with regard to believing that his church possesses that authority, we beg leave politely to disagree; yet with regard to his remarks upon the authors of dissent, as quoted above, we have no feeling that harmonizes with his censure. However we might condemn dissenters from the principles of truth when dispensed by legal authority, yet we cannot unite with him in the condemnation of those characters whose names he has quoted, because in the day in which they lived, we recognize no people having the authority of God as connected with the priesthood. On the other hand we admire such characters, and say they were *men* in their respective days, that rose up to call in question an assumed authority, and that they did right to dispute the claims of a hierarchy which, we make bold to say, the Lord recognized not as a priesthood after the order of his glorified Son.

A heresy, springing from such a source, and of the most pernicious tendency, has, within a few months, appeared among us; and, by the insidious manner in which its errors have been propagated, has, I lament to say, led away several from the truth, and has staggered, at least, if it has not shaken, the faith of others. Having its origin in the United States of America, a land which the Almighty in His wisdom, perhaps also in His wrath, has permitted to present the sole example of a country in which the godless sentiment is avowed and acted on, that a state has nothing to do with religion, and that all forms of faith are equally right or equally wrong; having for its founders two miserable men, who at the time they commenced their wicked project, could be looked on as no other than unbaptized heathens, having by their own confession, up to that time, been members of no religious sect, and having never been baptized; and whose first proceeding was a sacrilegious mockery of of God's ordinances, by plunging one another in water; producing, in support of its pretended claims, a book, which is to be put upon a level with the Word of God in the Scriptures of the Old and New Testaments, and of which it is doubtful whether the clumsiness of the forgery, or the awfulness of the blasphemy it contains, is most remarkable; having such an origin, such founders, and such support, this sect of Latter-day Heretics (for I will not prostitute the holy name they have assumed by applying it to them), hath spread from the hotbed of errors and schisms where it arose, and hath begun to pollute the members of the catholic and apostolic Church of England and Ireland with its pestilential doctrines.

In a word, we deny his first assertion that the heresy of Mormonism has sprung

from such a source. We disclaim it with our strongest feelings, as having sprung from a spirit of dissent; but we assert that those "two miserable men" were, through the teachings of heavenly messengers, made the instruments in the hands of God, of commencing his glorious work of the last days; and that America, instead of being under the wrath of heaven in this respect, has been favoured as the second birth-place of those glorious principles which shall renovate the world, and effectuate by their power the salvation or destruction of the present generation of men. And these principles having thus sprung from this hotbed of errors and schisms, have begun to pollute the members of the catholic and apostolic Church of England and Ireland with their pestilential doctrines. How lamentable! We should have almost supposed that a church so "apostolical" would have been impregnable to the attacks of American schism; we should have thought that the members of so pure a church would have enjoyed the privilege of knowing whether the doctrines were of men or of God. We would, if we deemed it at all necessary, enter into the subject of examining the claims of the rev. gentleman's church to the title of apostolic, but we think it would really be a work of supererogation; for taking the New Testament accounts as the model of an apostolical church, and then turning to contemplate the sect to which the writer belongs, we feel certain it will be sufficient to

"Look on this picture and on that."

"The leaders of this sect," says the archdeacon, "profess to believe in God the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost; and so far as this is expressed it is the truth, but it may not be discovered by many who read or hear it, that it is not the *whole truth*."

With regard to our views of the Godhead they are before the public, being lately published in the STAR, in the fifth lecture on faith; and those views are not the results of human ingenuity or fanciful theory, but what the Lord has been pleased to reveal. And in this matter we rejoice that we have not been left to speculate with the unholy zeal of modern religionists on this important subject.

"They have blasphemed," continues the writer, "the holy name of Jesus, by recording of him things which he never did, and words which he never spoke, and making the belief of these lies necessary to man's salvation." "They have arrogantly pronounced, that for sixteen or seventeen hundred years there has been no true church of Christ extant upon the earth; that all the doctrines of the gospel have been corrupted, and the ordinances of our holy religion all polluted; and they have assumed to themselves to be sent by the power of the Most High, thus taking the name of the Lord in vain, by running when he hath not sent them."

The last quotations we have made are as miserable a piece of mere assertion as we ever read; we trust we have recorded nothing of the sayings of Jesus contrary to the principles of eternal truth, and we believe we are a little more jealous of the honour and authority of Jesus than the rev. gentleman, and are more willing to teach, and more ready to obey those precepts of the Redeemer, recorded in that book which he acknowledges, than either his reverence or any members of his "church apostolic."

What we make necessary to man's salvation is what the Lord Jesus Christ has taught us and declared necessary, and we would warn the writer himself to give heed to his teachings, and receiving them in humility, obey them, or his present dignified standing in Babylon will not avail him in the day of trial.

That the doctrines of the gospel have been corrupted, and the ordinances of the house of the Lord have been changed, we not only assert but confidently maintain, and feel no hesitation in stating that the protestant church has not been far behind her ancient mother in committing this great sin for which "the curse shall devour the earth, and the inhabitants thereof shall be burnt up and few men left." We would faithfully warn the rev. gentleman to bring his own church to the standard of the New Testament, and let him take heed that he be not one of those priests that shall be overwhelmed in the general destruction, when it shall be "as with priest so with the people."

"We have assumed to ourselves," says he, "to be sent by the power of God, thus taking the name of the Lord in vain, by running when he hath not sent

them." This is a mere begging of the question. We assume nothing; but if the work with which we are connected have a divine origin, we cannot cease to to know it, we dare not deny it. Who could have persuaded the apostle Paul that the work of the Lord was not true; could any one have made him believe that on his road to Damascus, he had not seen a light and heard a voice? so we rejoice to say it is with the Saints of God in the last days, manifold are his mercies, numerous are his blessings, and no power of man or satan can compel us to cease to know and confess the truths of the work of the Lord.

They have erred from the "one faith," once for all delivered unto the saints, and caused to err those who follow them. Thus they profess a belief that "men will be punished for their own sins only, not for Adam's transgression," which is the old heresy of Pelagius, condemned by the Church Catholic as soon as it arose, and by our church in the ninth article of religion; being contrary to the doctrine of the scriptures, that "by one man sin entered into the world, and death by sin," and that "death," the "wages of sin," "reigned even over them that had not sinned after the similitude of Adam's transgression; that is to say, over infants, who, having done no actual sin, are yet subject to the consequence of the inborn taint which they inherit." And, therefore, the church, according to scripture, has ever held, what these heretics deny, that infants equally need purification and remission of this original sin, as grown persons need remission of actual offences.

Of all doctrines that ever were ushered into the world or suggested by Satan, surely that of the liability of infants who die, to go into punishment to suffer the vengeance of eternal fire, is certainly the most horrible that can possibly be conceived, and is the greatest outrage upon the principles of truth that ever was propounded unto man; and yet such is the doctrine advocated by this rev. divine. The gentleman quotes the passage that "by one man sin entered into the world, and death by sin," and that "death," the "wages of sin," "reigned over them that had not sinned after the similitude of Adam's transgression; that is to say, over infants." We grant this, that in consequence of the fall, that death has reigned over all, but not the second death; no; "for as in Adam all die, so in Christ shall all be made alive." Thus has the atoning sacrifice of our glorious Redeemer removed the curse of original sin from all the posterity of Adam, and man only becomes accountable unto God for what, as a rational intelligence he can be held responsible for. And we would remind the rev. gentleman, that whether infants have undergone the ordinance of his church or not, which we repeat is a solemn mockery before God, that of such is the kingdom of heaven. By the fall of Adam his whole race were brought under condemnation, but through the fall man obtained a knowledge of good and evil. The atonement of Jesus has been amply sufficient to remove from a fallen world this original condemnation, and leaving us in the possession of the knowledge we have obtained of good and evil, we now according to our condition stand or fall before him.

But to assert that infants, who are not responsible agents, required an ordinance of baptism to obtain remission, is to slight the atonement of Jesus and tacitly declare that it is not sufficiently efficacious to cancel the misfortune of being borne of sinful parents. Were we to suppose for a moment that his absurd doctrine were true, then let us suppose again that one of his order was unable to arrive in time to administer this ordinance, and the little infant expires before the performance of this rite, what are the consequences according to his doctrine? The child is gone to hell, to never-ending punishment. We will quote his words and say, "hear this, ye parents! Your lovely babe, over whose dying throes you hung with such anxiety, according to the horrible doctrine of this divine is lost for ever, because it has not undergone the "solemn mockery" of infant sprinkling!!!

The heresies in doctrine and errors in practice into which these teachers would lead their deluded followers, are supported, however, by a claim to the possession of supernatural powers; to a very brief consideration of which pretence I request your attention. The powers claimed are threefold,—the gift of tongues and their interpretation; of prophecy, visions, and the like; of miracles: and all these pretences are borrowed from other sects, which, even within our own memory, have been permitted to try our stedfastness in the faith.

We can afford the rev. gentleman to

speak slightingly of the gifts of the spirit of God, for we know that his reiterated opinions can never alter truth, and that they who have been raised from beds of sickness by the ordinances of God's house, will be no less grateful to the Lord for his mercies, because Archdeacon Mant is pleased to deny them. The ear that has been closed for a quarter of a century, and that is now open to listen to the word of life, will not close again in silence, because the fact may be questioned, neither will the eyes that were once veiled in

"Such black night as saw not with the day
All round it,"

but which have since been opened by the power of God, ceased to sparkle with a grateful lustre as they drink in the radiant beams of heaven. Let the learned divine close his eyes to the word of God, or shut his ears to the testimony of the Saints of God, he cannot mar their bliss, he cannot make one joy the less. We have extended our remarks already too much, but we cannot close without another quotation from the sermon.

In the next place: avoid all arguments with those who have embraced any of these strange notions. Be assured, the devil will be ready enough to make them seem plausible and fair to you, and you have no right to expect God will support you in a contest or argument into which you needlessly throw yourselves. Avoid these false teachers, and their disciples, and be satisfied to "hold fast the form of sound words" delivered by the Church of Christ through the agency of rightly ordained ministers.

Lastly: beware of that curious disposition, that itchingness of the ears, which leads men in these days to run after *preaching* wherever it is to be found—which is still seeking some new thing; and that false liberality, or rather irregular freedom, which leads men, for the sake of hearing this or that preacher, to run as indifferently to the dissenting meeting, or to the Methodist preaching-house, or to any other denomination of sectaries, as they would go to church, to be edified by the prayers, instructed by the doctrine, and nourished by the sacraments administered there by the duly ordained ministers of Christ.

We think our last extract needs no comment, and we will venture, notwithstanding the gentleman's counter advice, to conclude with the words of Paul, "Prove all things, and hold fast that which is good."—ED.

THE JEWS.

The present physical, moral, and social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued, from the commencement of the christian era down to the present hour, in some such *national* state in which we find the Chinese walled off from the rest of the human family; and by their selfishness on a national scale, and repulsion of alien elements, resisting every assault from without in the shape of hostile invasion, and from an overpowering national pride forbidding the introduction of new and foreign customs, we should not see much mystery interwoven with their existence. But this is not their state—far from it. They are neither a united and independant nation nor a parasitic province.—They are peeled; scattered; and crumbled into fragments; but like broken globules of quicksilver, instinct with a cohesive power, ever claiming affinity, and ever ready to amalgamate. Geography, arms, genius, politics, and foreign help do not explain their existence; time and climate and customs equally fail to unravel it.—None of these are or can be the springs of their perpetuity. They have been spread over every part of the habitable globe; they have lived under the *regime* of every dynasty; they have shared the protection of just laws, the proscription of cruel ones, and witnessed the rise and progress of both; they have used every tongue, and have lived in every latitude. The snows of Lapland have chilled, and the suns of Africa have scorched them. They have drunk of the Tiber, the Thames, the Jordan, the Mississippi.—In every century, and every degree of latitude and longitude, we find a Jew. It is not so with any other race. Empires the most illustrious have fallen, and buried the men that constructed them; but the Jew has lived among the ruins, a living monument of indestructibility. Persecution has unsheathed the sword and lighted the fagot. Papal superstition and Moslem barbarism have smote them with unsparing ferocity, penal rescripts and deep prejudice have visited on them most unrighteous chastisement, and notwithstanding all, they survive. Robert Montgomery, in his *Messiah*, thus expresses the relative position of the Jews:

"Empires have sunk and kingdoms past away,

But still, apart, sublime in misery stands
The wreck of Israel. Christ hath come and bled,
And miracles around the cross
A holy splendour of undying truth
Preserve; but yet their pining spirit looks
For that unrisen sun which prophets hail'd.
And when I viewed him in the garb of woe,
A wandering outcast by the world disowned,
The haggard, lost, and long oppressed Jew,
'His BLOOD BE ON US' through my spirit rolls
In fearful echo from a nation's lips.
Remembered Zion; still for thee awaits
A future teeming with triumphal sounds
And shape of glory."

Like their own bush on Mount Horeb, Israel has continued in the flames, but unconsumed. They are the aristocracy of Scripture, reft of their coronets—princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, a Roman, are names known in History only; their shadows alone haunt the world and flicker on its tablets. A Jew walks every street, dwells in every capital, traverses every exchange, and relieves the monotony of the nations of the earth. The race has inherited the heir-loom of immortality, incapable of extinction or amalgamation. Like streamlets from a common head, and composed of waters of a peculiar nature, they have flowed along every stream, without blending with it, or receiving its colour or its flavour, and traversed the surface of the globe, and the lapse of many centuries, peculiar, distinct, alone. The Jewish race, at this day, is perhaps the most striking seal of the truth of the Sacred Oracles. There is no possibility of accounting for their perpetual isolation, their depressed but distinct being, on any grounds save those revealed in the records of truth. Their aggregate and individual character is as remarkable as their circumstances. Meanness the most abject and pride the most overbearing—the degradation of helots, and yet a conscious and a manifest sense of the dignity of a royal priesthood—crouching, cozening, squeezing, grasping on the exchange, in the shop, in the world, with nothing too low for them to do, or too dirty, if profitable, for them to pick up! and, notwithstanding, in the synagogue, looking back along many thousand years to an ancestry, beside which that of our peers and princes is but of yesterday, regarding justly, Abraham, Isaac, and Jacob, as their great progenitors, and pressing forward, on the wings of faith, and hope, and promise, to a long expected day when they, now kings and princes in disguise, shall become so indeed, by a manifestation the most glorious, and a dispensation the most sublime. The people are a perpetual miracle—a living echo of heaven's holy tones, prolonged from generation to generation.—*Frazer's Magazine.*

The Millennial Star.

March 1, 1843.

WE have much pleasure in laying before our readers the following extract of a letter from Springfield, the chief city of Illinois, North America; and we have no doubt but that it will be received with great pleasure by all Saints.

Springfield, Illinois, Jan. 3, 1843.

President Joseph Smith has this day received a full and complete discharge from all his bonds and difficulties, touching the case of Missouri, in the case of Lilburn W. Bogg's attempted assassination, having undergone a patient and laborious investigation by the circuit court of the United States, now in session in this place, Judge Pope presiding. It was decided that all the proceedings against the Mormon Prophet were illegal, and that the case should never be revived again.

Joseph is in good health and fine spirits, and we are all rejoicing that righteousness has prevailed throughout all the deliberations of the court, consequently Joseph is again free and ready to attend to his Master's business. The Saints rejoice, and the heavens are glad, that truth has not entirely left the earth, and that the kingdom is at hand.

Yours in the gospel,
W. RICHARDS.

We believe we do not exaggerate when we say, that our beloved brother, president Joseph Smith, has been arraigned more than twenty times before various tribunals of men, and has hitherto, as in the present case, been honourably acquitted, while his enemies have been confounded and been brought to shame: thus fulfilling the prophecies spoken before concerning him, as well as the word of the Lord given unto him. Our prayer on his behalf is, that he may be enabled to continue faithful and immoveable in the work of the Lord, and finish that which he has been called to perform with joy and triumph. We ask it in the name of Jesus. Amen.

And yet the world and too many that profess to be Saints, seem to cherish an idea of this nature, that if a man indeed be a chosen servant of the Lord, if his life be regulated by the laws of heaven, that mankind by whom he his surrounded must necessarily speak well of him, and be compelled to acknowledge the truth of his mission. Where have we been, ever to let such a notion cross the threshold of our understandings? for surely before we can come to such a conclusion, we must willingly forget all history of the past, while our understandings must be strangely bewildered to suppose, that a world, shrouded in moral darkness and degraded by sin, should ever admire, ever love, or speak well of any one illuminated by the Spirit of God, and labouring to spread the influence of the light of truth around him. For a man called of God, and commissioned by him to bear a message to the world, not to be evil spoken of and persecuted, would be an anomaly that has not been witnessed in any period of time, even as he who knew no sin, but spent his time in dispensing blessings around him, even he must feel the cruel, the demoniacal rage of a hostile world, by becoming a spectacle unto angels and to men, being suspended in death upon the cross of Calvary; and as he said, "as they persecuted me so shall they persecute you, for the servant is not greater than his master," and "marvel not that the world hate you, for it hated me before it hated you." Never, then, let us hear a Saint of the Most High express a fear or a doubt of the faithfulness of the servants of God, because a wicked world, and still more wicked apostates from the truth, are pleased to villify and slander their characters by reporting of them all manner of evil; but if we must ever sit in judgment upon those in authority in the kingdom of God, let it be on the evidence of those that are faithful and obedient themselves, that every word may be established in righteousness.

Correspondence.

FROM THOMAS MARGETT.

Thorncoat, Feb. 18, 1843.

Much-esteemed Brother,—I now take up my pen to write a few lines in order to inform you of one of the many signs which the God of heaven is showing to this generation, as bespeaking the near approach of the second coming of our Lord, and that he has commenced his work in these the last days. I left Bedford on Friday the 17th, which was yesterday, to go to a place called Sandy to preach, which I did with the help of the Lord. It is about ten miles from Bedford. After the meeting was over, as I was returning to Thorncoat with some of the Saints, we beheld in the north a light like a ball of fire, about half the size of the moon when at the full. When we first saw it, it appeared to stand still, but after we had looked at it for some time, it then commenced to work with an unsteady motion up and down in the air; sometimes it appeared brighter than at other times and its motion still continued, while at times its brighness was so great that our eyes became dazzled. The whole time of its continuance was about ten minutes. It was about half-past nine o'clock when we first saw it; the night was dark, as there was no moon shining at the time. There were with me at the time, four Saints, and two that were not Saints.

Yours in the covenant which the Lord has renewed,

THOMAS MARGETT.

The following are the names of them that were with me at the time.

J. FOXLEY, T. MARTIN,
E. FOXLEY, L. CLARK,
S. FOXLEY, J. CLARK.

FROM HENRY M'EWAN.

Edinburgh, Jan. 29, 1843.

Dear Brother,—I take the liberty to write these few lines to you, inclosing a dream which a female had who lives about twenty-five miles from this place. A man who lives in the same place came here on Friday last, and told me he wished to be baptized; he had read our STARS and other books, and was convinced of the truth of the work. I went and baptized him, and he gave me this copy of the dream which I send you, and which he took down from the mouth of the female who received it, who is herself much concerned about it. I send it to you, leaving you to exercise your own judgment respecting the publication of it or not. Yours, &c.,

H. M'EWAN.